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## THE ITU.

THE *Itu* is a system of arbitrary signs to be introduced marginally in a Chinese text to help the Korean reader to apply the proper endings to the Chinese picture words. As we all know, the Chinese runs to two extremes. While each idea is indicated by a separate ideograph, the most complicated that the world can show, it is grammatically the most crude and primitive in the world. Inflection is entirely wanting. A Chinese document is a succession of simple ideas in isolated words and the connection between these words is indicated partly by the method of collocation and partly by blind tradition. The result is that the mere memorizing of the Chinese character is not half the labor involved in the mastery of written Chinese. What is the result of this? Simply that the great body of Korean literati are acquainted with a large number of isolated characters but can read only the very simplest Chinese text; in many cases none at all.

In order then to make the Chinese text intelligible to the Korean what is necessary? Merely that a system of endings such as are in use here should be appended. In that case all a man would need would be the knowledge of the meaning of the separate characters.

This was recognized in Korea long centuries ago and the attempt to make such a system of endings was a protest against the crudeness and unwieldiness of Chinese syntax. It really condemned the Chinese as being practically unfit for the communication of ideas by intelligent people.

It was in the reign of Chong Myung in the southeastern kingdom of Sil-la, 682—702, that Sul-ch'ong the son of the king's favorite priest Wun-ho attempted a solution of the problem.

We must bear in mind that in those days the ability to read was as rare as it was in England in the days of Chaucer. All writing was done by clerks called *ajuns*, who corresponded exactly to the "clerk" of the middle ages in Europe.

Taking the endings in common use in the colloquial speech of Sil-la he found Chinese characters that would represent these sounds. The correspondence was of two kinds. In some cases he took the sound of the Chinese character itself, as for instance

the character 蔴 which is sounded *myo* irrespective of its meaning. In other cases he took not the sound of the name of the character but the sound of the Sil-la word by which the character was translated into the language of Sil-la. For instance the character 白 is named *pak* but in the *itu* it is called *sal* because one meaning of the character in the Sil-la language was *sal*, the root of the verb *sal-wi-la*.

It seems plain then that wherever we find a sound different from the name of the character, we find a Sil-la word pure and simple, and if the same sound is used to-day we may conclude that the word has come down from Sil-la times.

A close study of the list appended would bring to light many more facts than it is the intention of this paper to present. I am simply trying to show that the Korean of to-day is the language of Sil-la just as the English of to-day is radically Anglo-Saxon.

The five columns in which I have tabulated the words are, beginning with the left hand, first the Chinese ideograph, second the name of the character, third the pronunciation according to the *itu*, fourth the present endings in Korean, fifth these endings in the native character as used to-day.

It must be borne in mind that these *itu* forms are not obsolete but to this very day are used by the *ajuns* or prefectural clerks, in the country, whose tenure of office is hereditary. This last fact has facilitated the handing down of this ancient system from generation to generation. The *ajuns* take great pride in the use of these stilted forms when talking with their chiefs and they secretly ridicule the prefect who cannot understand them, precisely as lawyers at home would ridicule a judge who did not understand the technical language of the law.

In order to discover where the other endings came from, which are not found in the *itu*, it would be necessary to examine the system called the *Ku-gyul* invented by Chōng Mong-ju an official of Koryo about the year 1480 A.D., but this must be reserved for a future paper.

|    | Chinese | N. of char. | Itu    | Korean       | Unmun     |
|----|---------|-------------|--------|--------------|-----------|
| 1. | 是蔴      | si myô      | i myô  | ha myô       | 하며        |
| 2. | 是如      | sí nyô      | i ta   | ha yôt ta    | 하엿다       |
| 3. | 是矣      | sí eui      | i toé  | ha toé       | 하되        |
| 4. | 是遣      | sí kyun     | i ko   | ha ko        | 하교        |
| 5. | 是喩      | sí yu       | su chi | mu ô siu chi | 무어신<br>[지 |

6. 是乎祿 si ho myó i o myó ha si myó ㅎ시며  
 7. 是如乎 si nyó ho i ta on ha yót ta ni ㅎ였다  
     [니  
 8. 是乎謂 si ho wi i on chí ha yót nan chí ㅎ였  
     [는지  
 9. 是加喻 si ka yu i tân chí ha yót tân chí ㅎ였  
     [던지  
 10. 是𦉳只 si ol chí i ol kkeui ha ol kké ㅎ을새  
 11. 是白遺 si pák kyún i sal ko ha si ko ㅎ시고  
 12. 是乎矣 si ho eui i o toé ha si toé ㅎ시되  
 13. 是在果 si chà kwa i kyún kwa han kót kwa ㅎ것과  
 14. 是白乎矣 si pák ho i sal o toé ha si toé ㅎ시되  
     [eui  
 15. 是在加中 si chà ka i kyún ta hal t'ó in tá ㅎ터인  
     [chung [chung [디  
 16. 是白𦉳只 si pák ol i sal ol ha op ki é ㅎ옴기  
     [chi [kkeni [에  
 17. 是𦉳如喻 si ol ka yu i ol tân chí ha yót tân ㅎ였던  
     [chi [지  
 18. 是置有亦 si ch'i yu i tu yu yó keu rà to tto 그르도  
     [yók [또  
 19. 是良置 si ryangch'i i ra to i ra to 이라도  
 20. 是在如良 si chà nyó i kyún ta keu ràt ta 그릿다  
     [中 [ryang chung [a ó [ha nan tá ㅎ는디  
 21. 是如可 si nyó ka i ta ka ha ta ka ㅎ다가  
 22. 是白𦉳除 si pák ppun i sal ppun ha ol ppun ㅎ을썬  
     [良 [ché ryang [do ro [do ro [더러  
 23. 是白𦉳塗 si pák ol i sal ol ha ol ppun ㅎ을썬  
     [不喻 [ppun pul ya [ppun an ii chí [an i ra [안기  
 24. 是𦉳只以 si ol chí i i ol kkaui ha ol kkaui ro ㅎ을썬  
     [로  
 25. 是如是𦉳 si nyo si ol i ta i ol ko ha da ha ep ㅎ다ㅎ  
     [遺 [kyun [ko [옴고  
 26. 是乎則 si ho cheuk i on cheuk ha on cheuk ㅎ은즉

27. 是乎尼 si ho ni i o ni ha o ni 할오니  
 28. 是耆加尼 si ol ka ni i ol tô ni ha yôt sap 할옛습  
 (tô ni) (더니)  
 29. 是如是耆 si nyô si ol i ta i ol tô ni han ta ha 훈다할  
 (加尼) (ka ni) (op tô ni) (옵더니)  
 30. 是如是耆 si nyô si ol i ta i ol tu keu ri ha 그리할  
 (置) (chi) (rà tu) (리두)  
 31. 是白乎所 si pâk ho so i sal on pa ha sin pa 할신바  
 32. 爲只 wi chi ha ki ha ki e 할기에  
 33. 爲等如 wi teung nyo ha tceu ro mo to ta 모도다  
 34. 爲只爲 wi chi wi ha ki wi ha ki e 할기에  
 35. 爲白遣 wi pak kyun ha sal ko ha si ko 할시고  
 36. 爲白只 wi pak chi ha sal keui ha si kie 할시기에  
 37. 爲只白爲 wi pak chi wi ha sal ki wi ha si kie 할시  
 (기에)  
 38. 爲白乎矣 wi pak ha eui ha sal o toi ha si toi 할시되  
 39. 爲有如乎 wi yu nyo ha ha yu ta on ha sin ta ni 할신  
 (니다)  
 40. 爲有在果 wi yu cha ha yutkyun ha sin kot 할신  
 kwa kwa kwa  
 41. 爲白等 wi pak teung ha sal teun Ta ka 것과  
 42. 爲等良置 wi teung ryang ha teu tulrya ha teu ra ta 대개할  
 [chi] 드리두  
 43. 爲耆只以 wi ol chi i ha ol kki ro ha op kki ro 할로  
 옵세로  
 44. 爲臥乎事 wi wa ho sa ha nu on sa ha on il ira 할  
 온일이라  
 45. 爲白乎所 wi pak ho so ha sal on pa ha sin pa 할신  
 바  
 46. 教味 kyo mi i ma ha na 할매  
 47. 教事 kyo s i sa ha so sa 할소사  
 48. 教是事 kyo si sa i si sa (ha si sa) 할시사  
 49. 教是加乎 kyo si ka ho i ha si ta on ha sin ta ni 할

|     |               |                      |                 |                                |                       |
|-----|---------------|----------------------|-----------------|--------------------------------|-----------------------|
| 50. | 瓮除良           | ppun che ryang       | ppun to ro      | ppun to ro                     | 신다나<br>썬더<br>리        |
| 51. | 瓮不喻           | ppun pul yu          | ppun il chi     | ppun ani ra                    | 썬<br>안이라              |
| 52. | 瓮不是<br>喩      | ppun pul si ol<br>yu | ppun an i ol    | keu ri bal<br>chi ppun an i ra | 그리<br>홀<br>썬안이라       |
| 53. | 上下            | sang ha              | chca ha         | chu si tun kot                 | 주<br>시던<br>것          |
| 54. | 良中            | ryang chung          | a e             | e                              | 에                     |
| 55. | 段置            | tan chi              | ttan tu         | to                             | 도                     |
| 56. | 向前            | hyang chun           | a chun          | yo chun                        | 요<br>전                |
| 57. | 矣徒            | eui to               | eui na          | cho heui teul i                | 저<br>회들이              |
| 58. | 俵音            | ko eum               | ta chim         | ta chim                        | 다<br>짐                |
| 59. | 並只            | pyong chi            | ta mok ki       | mo do ta                       | 모<br>도<br>다           |
| 60. | 亦爲有如<br>(乎)   | yô wi yu<br>(nyô ho  | ha yu da<br>(on | ha ra ha on<br>(cheuk          | 하<br>라<br>하<br>온<br>죽 |
| 61. | 乙用良<br>(ryang | eul yong<br>(ryang   | eul sô a        | ha on pa                       | 하<br>온<br>바           |

In the first 31 the character 是 occurs. This is pronounced *si* but the meaning in Korean is *i* = "this". Giles gives 'to be' also as meaning of this character. It is the idea of existence and the *itu* gives *i* as the sound so we may safely say that the root *i* = "this," and the verb *ita* "to be" in Korean to-day are ancient Silla words. We notice that to-day ㅎ is used in stead. It is probable that in those days the *i* root was used in many cases where we use ㅎ today but we shall also find that ㅎ is also a Silla root.

No. 1 the *Myô* is the Chinese sound of the character, the character 祿 meaning "continuation". It looks as if this ending was coined in Silla days directly from the Chinese. At any rate the existence of the *Myô* in the *itu* shows that the present ending *myô* is of Silla origin.

In No. 2 we find that the ending *tu* is of Silla origin for it has come down intact in the *itu*.

In No. 3 we find that the common ending *toi* or ㅌ is of Silla origin.

In No. 4 we find the ending ㅁ the common connective also in the Silla list.

In No. 5 the ending *chi* ㅈ is found to be of Silla origin. This is seen in No. 16 and others also.

In 6 the Chinese character 乎, *ho*, is the equivalent of *on* in Korean and the use of *o* in the *itu* shows the the meaning was the same practically then as now—as an ending it was simply an honorific and is so used to-day but *si* is often substituted.

In No. 7 the *on* of the *itu* has become *ni* in modern Korean.

In No. 8 and others we find in Silla times the Korean meaning *on* attached to the character 乎 as it does to-day.

In No. 9 we find that the important ending *tun* ㄸ was the same then as now and as the character used is 加 *ka*, meaning *tō* or ㅌ in Korean we have another evidence that the sound ㅌ was of Silla origin,

In No. 10 we find the character 乎乙, *ol*, which is not a Chinese character but was invented by Sul along by uniting 乎 = *on* and 乙 = *eul* and making *ol* from the combination, using the *o* of the one and the *l* of the other. We find here also that the honorific ending *kkê* = ㅈ is of Silla origin, for it is doubtless an adaptation from *kkeui* of the *itu*.

In No. 11, 14, 16, &c. we find the character ㅍ, *pâk*, but called *sal* in the *itu*. Now the meaning of ㅍ in Korean to-day is *sal-wir ta* so we see that this root *sal* comes from Silla.

In 13 we find the connective *kwa* or ㅍ to be from Silla. It looks as if the Korean word *kôt*, ㅍ, “thing” was pronounced *kyûn* in Silla days.

In No. 18 the Chinese character 置, *chi*, is called *tu* in the ㅍ *itu* but as its meaning in Korean is *tu* = “to place” we see that this is also a Silla word.

In No. 19 the ending ㅌ “although” is shown to be of Silla origin.

In No. 21 the the interruptive ending *ta ka* is shown to be from Silla.

In No. 22 we find a curious combination. First 是 = *pák* giving us *sal* as its Korean meaning, then 諭 = *ppun*, giving *ppun* in the *itu* and this has come down to the present in the same form *ppun* 諛 “only;” then 除, *chè*, whose meaning is *töl* = “subtract.” This with the following 良 - *ryang* whose meaning is *ò-jie* gives *töl-òjie* in which only the *ò* of *òjie* is used, so we have *töl o* which by a common rule in Korean becomes *tō-rō*. The *itu* therefore has *i-sal-ppun-dō-rō*. In these days we have *ha* instead of *i*, *ol* instead of its cognate honorific *sal* (or *si*), giving us *ha-ol-ppun-dō-rō* as the present form. In this one form *i-sal-ppun-dō-rō* we find five words that are common to the ancient Silla language and the Korean of to-day, namely *i* = “this,” *sal* (*wita*) = “tell,” *ppun* = “only,” *döl* (*ta*) = “to subtract” and (*òjie*) = “humane.”

In No. 23 we find that the Chinese 不, *pul*, had the meaning *anil* in Silla times the same as it has to day.

In 24 we find that the ending 事 was common to ancient as well as modern Korea.

In 26 the *itu* ending *cheuk* is the same as the present ending *cheuk* = 卒.

No. 27 shows us that that most common ending 丌 was used in Silla the same as it is to-day.

In 31 we find that the Chinese 所, *so*, meant *pa* in Silla as it does in Korea to-day.

No. 32 is one of the most important because it shows that the verb *ha-ta* was used in Silla. This we can easily discover from the fact that they used the character 爲, *wi*, to represent it. We also find here that the ending *ki*, 己, was used in Silla as it is to-day.

In 37 we find evidence that the common honorific particle *si*, 事, comes from the Silla *sal*.

In 42 we find that the Chinese character 等 = *teung* which is now translated in Korea by *muri*, 무리, is called *teul* in the *itu*. This shows clearly that the plural ending *teul* originated in Silla. Under this we also find that the particle *râ*, 利 now used before the concessive ending *to*, 도, is probably from the Silla *rya*.

In 44 we find that the Chinese 臥, *wa*, is called *nu* in the *itu*. As this character means *nu* = “to lie down,” to-day, we see that it is common to Silla and to the present Korean.

No. 46 shows that the ending *ma* is both Silla and Korean.

No. 47 shows that the precativ ending *sa*, **사**, came from

Silla.

The *cha-ha* of No 53 belongs not only to the *itu* but is commonly used now in such expressions as *cha-ha chup-si-o*=

**차히줍시오**

No. 54 indicates that the locative ending *é*=**에** comes from

Silla.

The *tan-tu* of No. 55 is not confined to the *itu* but is a common low term like *nom* **놈**, and is used in such expressions as

**너희션두무얼하느냐**="What are you fellows doing?" or the *tan* is used without the *tu* in such expressions as **이것션**

**은어디셔논느냐**. "Where did this worthless thing come from?" This is used with great frequency.

No. 55 shows that the word *chün*=**전** meaning the past was used the same in Silla as it is in Korea to-day.

In 57 we find that the *itu na* is called *teul* in the present but *na* is also a common plural ending to-day, for instance in the terms **소인네** or **이네** or **우리네** or **자네네**. This **네** is a lower term than *teul*, **들**, the common plural ending.

In 58 we see that the word *ta chim* is common to ancient and modern Korea.

In 61 we see that the Chinese **用**, *yong*, was translated by the word *sô*= "to use" even as it is to-day.

If we attempt then to summarize the result of this comparison we shall find that there are at least thirty-eight almost if not quite identical forms in the endings of Silla words and of Korean words to-day. In fact the most important of the verbal and inflectional endings are found to be the same.

It seems to me that this is a more striking proof that the language of Korea to-day is the language of ancient Silla than any more historical statement to that effect could be.

It indicates also that Chinese was introduced into Korea at or about the time of Christ. Perhaps a little before, at the time of the fall of the Tsin dynasty in China. It is hard to believe that it was effectively introduced before that time.

If the validity of the foregoing argument is conceded it will be another step taken toward the solution of the origin of this language. The question then remaining will be where Silla got her language.